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## ➤REVIEW NOTICES.◀

If the first four numbers (Jan.-April) of *The Andover Review*\* be taken as a promise of its future, it is bound to occupy a very high position among religious and theological periodicals. Our space permits merely a notice of contributions to Old Testament Study. Prof. J. P. Taylor in his *Archæological Notes* (Jan. No.) touches on many facts interesting to the student of ancient history and sacred literature. Equally valuable to the minister are the very carefully prepared notices of books in this department by Profs. Harris, Moore, Taylor and others. In the April No. Prof. Francis Brown discusses "The Books of Chronicles, with especial reference to those of Samuel," in a very temperate, careful and scholarly article. His conclusions are stated as follows: "1) That the chronicler should have his particular standpoint is not to his discredit. 2) The point, or points of view which he is thought to have had are natural and justifiable. 3) The question whether he has warped facts to favor his theory should be distinguished from the question whether he has made any mistakes. 4) As far as appears from a comparison of those parts of the books of Chronicles and Samuel which run parallel to each other, there is no sufficient ground to charge the chronicler with such warping of facts. Hence it is entirely wrong to deny to the books of Chronicles a genuine and great value for the history of the times of which they treat."

In *The Modern Review* for January, Professor Sayce furnishes a brief but suggestive article on "The Names of the First Three Kings of Israel." It is thought that the names Saul, David, and Solomon were really popular designations, "nicknames." The name *Saul*, "the demanded one," says the Professor, "when taken in connection with the circumstances that led to the foundation of the Israelitish monarchy, gives rise to suspicions." Israel was in a peculiar situation politically, "threatened on all sides by enemies;" Samuel, "who seems to have had no military capacities," was forced to yield to the cry of the people and give them the leader "that was asked for." Hence, although the conjecture has no other basis, we may suppose, according to the writer, that the name Saul was merely a "nickname," his real name being nowhere mentioned. In David's case, there is a better basis. No one else in ancient Jewish history bore this name. It is not a personal name. "It was a divine title applied to the youthful Sun-god, who was worshipped under the manifold names of Tammuz, Adonai, Hadad, and by the side of whom stood his female double and reflection Dido." This divine title, says Sayce, was given by his followers and people to the beloved founder of the Hebrew Empire. He endeavors to show that this is true, (1) from the fact that this appellation "beloved," was given to God by the Israelites, Isa. v., 1, the term "city of David" signifying not "the city which David captured, but the city of the God who was worshiped on the spot and whose title, 'the beloved one,' had become a sort of proper name"; (2) from the fact that the origin of the name is easily explained, since David was a favorite, "loved" by all, the idol of outlaws

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and desperadoes, the beloved of God, etc.; (3) from 2 Sam. xxi., 19, the best interpretation of which goes to show that the real name of David was El-hanan. From 2 Sam. xii., 24 we learn that the proper name of Solomon was Jedidiah, "the beloved of the Lord." Solomon, "peaceful," was only his popular name. While this name is used of no other person in the O. T., we find a king of Moab called Solomon, as well as a king of Assyria. Like David it may have been a name for the Deity, and so, as in the case of David, not have been used as a personal name.

The article closes with some remarks upon the length of these first three reigns. Saul's is placed at five years, Solomon's at twenty-five; the Biblical account assigning to each forty years. The length of David's reign as indicated in the Biblical record (2 Sam. v., 5) is accepted.

There is much that is interesting in this conjecture, but is there really any ground for accepting it? Is it not largely a fancy? What is implied in all this as to Prof. Sayce's views of the reliability of the Scripture record so far as concerns historical details?

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*The Alpha*, published monthly at the University (of Boston) offices, 12 Somerset St. (Vol. II. No. 1) contains a paper by Rev. E. C. Ferguson, Ph. D., on *Why should young ministers keep up their Hebrew?* The reasons assigned and discussed are these: (1) It is a comparatively easy and simple language; (2) The student of Hebrew finds ready to his hand the most perfect tools to work with in the shape of Grammars and Lexicons; (3) The literature is all contained in one volume—the Old Testament; (4) The Hebrew literature, small as it is, is of immeasurable interest and importance; (5) The chief claim of Hebrew upon the minister is its direct bearing upon his own profession. All these points are well presented, except the second; the fact is that in the study of no language are really *practical* text-books so scarce. It is an evidence of increased interest in this department, to find such a topic as this discussed in such a place. This paper was read before the Alpha Chapter of the Alumni of Boston University.

It is pleasant to note that this subject has been discussed in a College Paper, *The Roanoke* (Va.) *Collegian*. Rev. J. E. Bushnell, of Prosperity, S. C., urges forcibly "The Value of Oriental Culture." Mr. Bushnell will find it hard to prove that the Hebrew "is the oldest form of human speech known to us" or that it has "preserved the purest form of the Semitic family of languages." He allows himself to become quite eloquent sometimes, in presenting the claims of this much neglected department of study. He is most correct in saying that "the value of Oriental culture must be rightly esteemed by our American Colleges, if we are to have a deep and broad religious life." The article is vigorous, and the writer shows a scholarly interest in the subject.

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